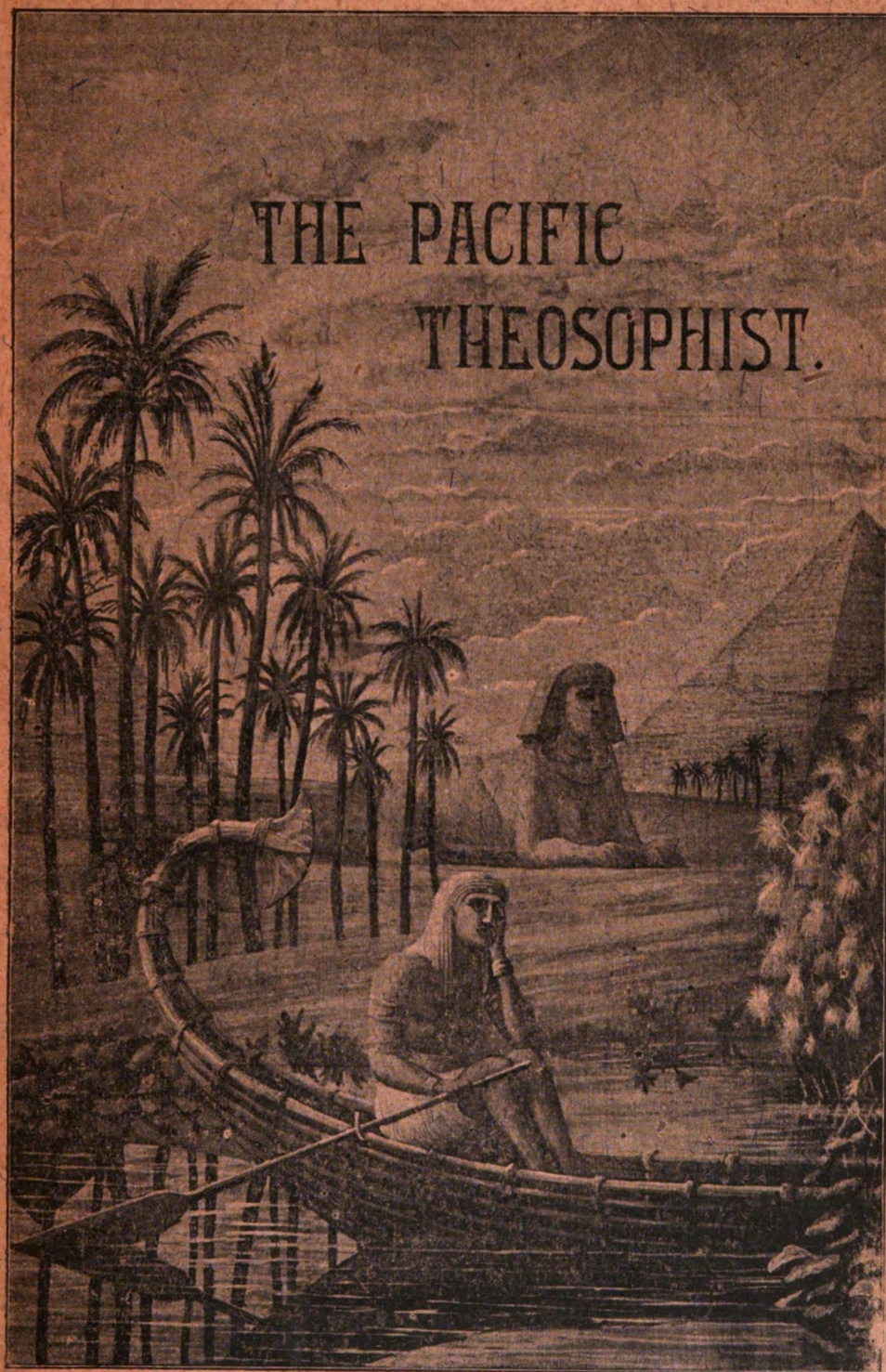


— { "Seek out him who knows still less than thou; who in his desolation sits starving for  
the bread of wisdom, without a hope or consolation, and—let him know the truth." } —



A THEOSOPHIC JOURNAL,  
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## THEOSOPHICAL MAGAZINES.

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Following are the principal Theosophical Magazines, to be obtained through any Theosophic Headquarters, or by sending direct to their respective addresses:

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Australian Theosophist, per annum.....\$1.00.  
 A Monthly Australasian Magazine. 16 Covington St., Sydney, N. S. W.





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## **BROTHERHOOD.**

There's a sigh in the heart and a song in the air,  
And the sigh and the song are one;  
For the sigh is a prayer of the spirit for light,  
And the song—of a victory won!  
And while we may listen with tears to the cry  
Of the desolate heart, and its moan,  
We still hear the song, and its peans of hope  
Lift our spirits to realms unknown.

There's a song in the heart and a hope in the world,  
And the hope and the song are one;  
For the song is an anthem of Peace and Good-will,  
And the hope is in Brotherhood won.  
And while we are waiting and watching the dawn  
Of the day, with its promise of cheer,  
We listen and thrill with the song in the air  
As its melodies fall on the ear.

There's a hope in the heart and a joy in the world,  
And the joy and the hope are one;  
For the hope is the pledge and the promise of peace,  
And the joy is in work well done.  
And while we are true to the promise and pledge  
Of the dawning and bright'ning day,  
The song in the heart and the song in the air  
Are entrancing our souls with their lay.

**COLONEL E. T. BLACKMER.**

## **WM. Q. JUDGE, ADEPT AND PROPHET.**

“A great difference exists between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible, save in effect. A society formed for Theosophical work is a machine for conserving energy and putting it to use. . . . Organized theosophical bodies are made by men

for their better co-operation, but being outer shells they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations. One can see that to worship an organization, even though it be the beloved theosophical one, is to fall down before form, and to become the slave once more of that . . . which the T. S. was meant to overthrow. Some members have worshiped the so-called T. S., thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization. . . . H. P. B. herself declared that it were better to do away with the Society than to destroy Brotherhood. . . . We have not changed the work of H. P. B. but enlarged it. . . . It is not Theosophy, nor conducive to its spread, to make legal claims to theosophical names, symbols, and seals, so as to prevent, if possible, others from using them. Those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship form and to sacrifice Brotherhood to a shell."—*Theosophy*, August, 1895.

"I have a Corsican feud with that lying word independence! In maintaining this idea we are simply maintaining the right to fool ourselves, and we all do it persistently. But we get sick of our independence. When we claim to be most independent we are really led."—JASPER NIEMAND, in *Path*, June, '87.

### CRIME AND PUNISHMENT.\*

Closely associated with the subject of Crime and Punishment is that of Law. Within the last few weeks we have heard much about these subjects; and our attention as a community has been attracted to them. Part of that which I present for your consideration to night is the outgrowth of the present condition of the community mind. It is important to consider these questions in which we are all vitally interested. It induces public thought, and molds public opinion, and thus, in the course of time, effects certain changes in our civil laws which prove beneficial.

Our officials are conservative. They are careful to follow, as nearly as possible, the strict letter of the law. They consider it dangerous to deviate until public opinion is changed to that extent which

\*Report of a lecture given in San Francisco, Jan. 9, 1898.



will warrant them in so doing. Then, too, custom and precedent bind them. They are elected under certain existing laws, and because a wave happens to sweep over the community which, for the time, changes the thought of the community, that, in itself, is no reason for these officials to deviate from the strict interpretation and execution of laws existing at the time of their election. And thus we are often unjust to our officials in this regard, for we rashly expect them to adapt themselves to our changing opinions.

In the first place, what is law? The origin and basis of our civil law rest in universal natural laws. Is it not true that in every individual there is something which is above, and superior to, the body? It is that in man which thinks, plans, and executes. We call it the "soul." Any other name would serve as well, but we are more familiar with this term; hence, we will call that something the soul. The soul constantly expands; it grows, it develops, as we say; and, as it does so, certain conceptions are had of natural law, and these conceptions we formulate into what we call civil law. But this civil law is not infallible, for our conceptions are not infallible. They are changeable; consequently, civil law is changeable. Civil law differed in different ages of the past; it will differ in the ages to come as compared with the present. We hear much about the majesty of the law, and it is often spoken of in that way to inspire admiration, and to cause obedience on the part of the people—and wisely so. But what *is* the majesty of the law? It consists in two things. The right interpretation of natural law, and a just execution of that law. Without these two principles operating in civil law, we have a degraded condition of it.

There is a common shibboleth familiar to our tongues. It is, "The greatest good to the greatest number." No proverbial phrase is more amiss of the mark than that. Majesty includes justice; justice is merciful; and mercy is just. These are not two separate things; they are two aspects of one and the same thing; they are inseparable.

The just law and the majestic law must apply equally to the rich and powerful, as well as to the poor and the weak. It must be universal; it must hold sway over the whole mass of mankind. Discrimination robs it of majesty and of justice, and degrades it into a powerful engine for the use of the cruel and the crafty. It has been so in every age; it is so in our time. The social wrongs and the

wide-spread suffering of the present are largely attributable to the discriminative factor at work in the execution of our civil law which cannot be universal because it is discriminative.

The highest aim and ideal of every Saviour of every age of the past has been Universal Brotherhood, which involves the operation of a law which equally concerns and affects the whole mass of mankind. All the Great Ones of the past dreamed of it—realized its possibility and worked for its consummation. And if we of to day, who labor in the very slough of suffering, of misery and of crime, are to be elevated out of this condition, it will come about only when we realize the potency of Universal Brotherhood as an universal law, and put it into practical operation.

Now, as to crime, is not the word a synonym for ignorance, weakness, mental disease? Is it not also a variable term? Crime in one age is not so considered in another. Then, too, the same crimes in differing ages do not bear the same degree of enormity. At one time it was considered a crime to disbelieve the teachings of the priests, and a greater crime to disobey them. At another time it was considered criminal to disobey the edicts of the feudal barons, who governed their little principalities with a rod of iron. So, we see, these terms are variable. Not so many years ago, in England, there were forty crimes catalogued as capital. Why all these changes? Why this progress? Is it not because the soul of the individual, and therefore of the race, is expanding and grasping larger conceptions of the universal laws of nature, and adapting them to the uses and necessities of a larger growth? Larger conceptions of natural law, then, alter civil laws. They also give us different conceptions of crime and of punishment, as well as of criminals. If these changes, and this progress, then, result from more enlightened conceptions of natural law, and the process still continues, may we not hope that in the not very distant future capital punishment will be abolished? Shall we not, in the time to come, look back upon this era, and wonder at the barbarism, the cruelty, of this monstrous crime which the community constantly commits?

In every age contemporaneously exist the cultivated and the uncultivated, the ignorant and the enlightened classes. They are in our midst to day. These different classes have their differing conceptions of law and crime; they have their differing standards of

thought and action. True, certain standards common to all grades exist in each, and thus a thread of commonality of standard exists sufficient to link all the classes together. But still, the difference is sufficient to practically constitute differing standards of thought and action in the different classes. Hence, is it not rational to presume that it is quite natural for a member of a lower grade of society to commit an action which a member of a superior grade would condemn as criminal, and yet the former have a perfectly clear conscience?

This leads naturally to the outcome of crime—punishment. This word, like law and crime, is also a variable term. The ordinary object of punishment is to protect society, and enable it to revenge itself upon the criminal. The spirit of revenge is not only a relic of barbarism, but is a present evidence of our own barbarism. This factor of revenge is unworthy of place in a philosophical consideration of the subject. The true object of punishment is not only the protection of society, but the reformation of the criminal. If a man prove himself unworthy of liberty, he should be confined for the protection of those upon whom he would prey. This all admit. But the method of fixing the term and nature of his incarceration is an important matter. These things should be considered by the judge and jury in fixing punishment.

First, the class to which the criminal belongs; second, the standards of thought and action of his class; third, the motive which actuated the commission of the crime; fourth, the previous character of the criminal, and the influences which will be brought to bear upon him during incarceration—for the influences which are brought to bear upon many criminals nowadays are worse than if they were left at large.

Mercy should always temper justice. Mercy and justice are, as said before, two aspects of one and the same thing. If this be true, then the proper place to exercise mercy is when the criminal is sentenced—not before nor after. The consideration of mercy should determine the term of his incarceration. When once a criminal is sentenced and incarcerated, he should serve out his term, barring the credits due him for good behavior. When the criminal enters the iron gates of a penitentiary, he should realize that no hope of escape exists for him short of the expiration of his term; that no Governor or other official can step in and nullify the law by granting a



pardon. The pardoning power, whether vested in a single official or in a board, is subversive of the ends of justice and a premium upon crime itself. Make the punishment sure. This factor of certainty will decrease crime an hundred-fold. It is the element of uncertainty which leads a man to take chances. Besides, there are so many criminals outside of jail who never get in that those who do get in have good reason to presume they will be helped by those outside; and they calculate upon it, as we know from experience.

There is another question to be considered in this connection, and that is life imprisonment. Life imprisonment is as much a relic of barbarism as capital punishment. Make the term of life imprisonment not ninety-nine years, but twenty-five years. If a man is so incorrigible as not to be reformed within twenty-five years, then a prison is no place for him; he belongs in an asylum. If a man is so mentally diseased that the influences of reform exerted upon him in our penitentiaries prove futile after 25 years' trial, then he needs another course of treatment. Furthermore, the life-termer should not be robbed of all incentive for hope and reformation, as he is when the term is fixed at ninety-nine years. Is not this life-term of ninety-nine years the refinement of cruelty? And do we not deceive ourselves when we think our modern penitentiaries are not resurrected torture-chambers of medieval times? True, we do not have the chair, the thumb screw, and the rack, but we have the cell for solitary confinement, peopled by the spectres of our spirit of revenge. We follow these weaker brothers of ours, these ignorant brothers, inside the prison walls and haunt them with the phantoms of our own spirit of cruelty and revenge. It is true. We do not have to go back five hundred or a thousand years to find the same species of barbarism that existed in that time.

Common justice and humanity demand the abolishment of the life-term service of ninety-nine years. Is this not a sad comment upon our miscalled Christian age, when, if we do not mutilate the body of the criminal, we consign him to life long imprisonment, and often to solitary confinement?

Passing to the object of punishment, if this be reformation, then capital punishment defeats that object. Judicial execution is judicial murder. It is premeditated murder on the part of society. And in saying this, which you seem to endorse by your applause,

there is nothing of censure nor condemnation as to our officials intended. They execute the laws you and I make. If these laws are not good or should be changed, then the responsibility rests with us, and it is an evasion of the issue to condemn the officials. Furthermore, all that is claimed for capital punishment is subserved by imprisonment, and vastly more. Judicial murder is almost invariably actuated by a spirit of revenge, not on the part of the officials, but on the part of ourselves, who get up in the morning and read with relish the details of executions, column after column, in our papers—of which we should be ashamed! We endorse these things; we want them; and the press gives us what we will pay most for; and it is also an evasion of the issue to condemn the press. As a class, news-paper men are as good as any other class of men, and if they could make as much money by giving better reading matter, they would.

It is the spirit of revenge, entertained by ourselves, the community, which compels the officials to execute the murderer. They act as our proxies. In reality, we perform the act just as much as if we pronounced the sentence with our own lips and sprung the death trap with our own hands.

Judicial murder deprives the criminal of the opportunity and possibility for reformation. Incarceration, under proper influences, offers the opportunity for reformation; and that is one of the chief aims of punishment. Furthermore, when a criminal is electrocuted, shot or hanged, he is not killed. It is his body alone which is destroyed; and not his soul, his intelligence, his identity! The violent destruction of the body liberates that vicious soul, which escapes in an astral body, and is attracted by its own criminal nature to the haunts of the criminally-minded. It imbues all such with the spirit of crime, it feeds the lurking flame of evil in their minds; it haunts—aye, obsesses—the weak and the ignorant, and impels them to the commission of crime.

One of the principal arguments offered in defense of capital punishment is that it deters other criminals. This is not true. The reverse is true. Such men as Victor Hugo, Ranoul, O'Sullivan and Spear, criminologists of world-wide reputation, men who have given the best years of their lives to the study of this subject, affirm that capital punishment increases murder and in no sense deters the crim-

inal classes from the commission of crime. In view of the fact that when the body is violently killed, as in the case of judicial murder, the vicious soul is liberated to prey upon the weaker classes, and thus impel them to the commission of crime—when we realize this *fact*—capital punishment will then be abolished, if for no other reason than as a protection of the living against the assaults and vampirism of the ghoulish, miscalled, dead.

How otherwise account for the increase of crime, of murder, of suicide? No one doubts the increase, and I venture the assertion that fast following upon the events of the past week will be murders, suicides and other criminal acts.\*

When the vicious minded man is imprisoned, his area of activity is limited to prison walls, and opportunity is offered for the exercise of reformatory influences. The treatment of the weak, the ignorant and the vicious is one of the greatest problems of the time. When we realize that each soul, in each human body, whether good or evil (and good and evil are relative terms), is eternal; that it is not an evanescent thing, which came into existence upon the birth of the body it now occupies to be completely snuffed out when that body is destroyed; when we realize that the soul is eternal; that it has lived many lives upon this earth in the past; that it will live many lives upon this earth in the future; and that just exactly as it leaves its body in this life, it will return to earth, reincarnating in another body in relatively the same condition—I say when we realize these things, then this fallacy, this mental illusion in which we indulge that judicial murder is a deterrent, these misconceptions, these illusions will disappear, and we will direct our thought and attention to the real issue, which is the reformation of the criminal, the aiding and assisting him toward a higher development—a development of the soul, not an attempt to crush and blot it out. We brought these things upon ourselves and we alone can liberate ourselves from them by right thought and action, now and here.

There is every reason, then, for a change in our treatment of the criminal. Should we not remember that the best way to help a man is to help him help himself? Every man has his own ladder, up which he must mount toward heaven, and he must climb from one rung to the next higher. He cannot climb your ladder nor my lad-

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\*Subsequent events prove the prediction to be correct.



der. He cannot jump at one bound to the top; he must climb round by round. And we must help him. He does the best he can, and often crimes are committed because of certain existing social conditions, for which you and I are responsible. But again, we, as a community, shift the responsibility which is largely ours, upon the single individual who was so weak he could not stand the pressure of the evil community-thought.

There is a good deal of cant and hypocrisy prevalent in our time. The fact is humanity is one—is inseparable—and every member of humanity is our brother. This is not maudlin sentimentalism; it is enlightened reason. Brotherhood is a fact, established and maintained by natural law; and when we reason, we know it to be true. Let us think more about it, and then we will put it more into practice. The whole mass of mankind must be lifted; not isolated individuals or communities. It has been the night-mare mistake of all ages that here and there isolated individuals, and even communities, have thought it possible to separate themselves from the mass, and progress along their own lines. But time after time they have been caught by the thought-condition of the mass and dragged back into the ranks again. It will ever be so. Humanity must advance abreast, not leaving one solitary individual behind. The criminal is our brother, and we can rise out of present conditions only as we bear him with us.

If we agitate these subjects, if we think about them, a change for the better will take place. During the last month, the National Prison Association convened in Macon, Georgia. What was the result? It was there affirmed that crime was increasing with lightning-like rapidity. What did they suggest as a preventive? More rigorous measures! Was there ever greater folly? These old methods and measures of torture, of revenge, of increasing the length of term of punishment, of making it more severe, have all been tried, over and over again, and all have failed. Is it not time for us to adopt new measures and methods? Let our efforts be to help the criminal, our brother. Let our methods be more charitable—not in the ordinary sense—but more brotherly! There should be more fellow-sympathy. This is the lack of the world to day—fellow sympathy. These poor devils, these brothers of ours, know it, and they feel the thought we hurl toward them when, too weak to stand up against

social conditions, they stagger and fall. We need to cultivate more fellow-sympathy toward those who fall and extend a ready hand to help them up again. When that grand old poet—was it Whitman?—lay dying, his friend leaned over and asked what last message he had to give, and almost with his expiring breath he cried: "Love to the world!" The Buddhas and the Christs and all the Great Ones of every past age, all proclaimed: "Hatred ceases not by hatred at any time; hatred ceases by Love." The old Mosaic law of "a tooth for a tooth and an eye for an eye," is obsolete and has become encrusted with the dust of ages. Let us turn from it entirely; let us welcome this Law of Love as the Light-Bringer of the New Age. It is Love, and Love alone, that can lift and bear the world onward. True Love is having the kindly feeling, the genuine heart-feeling; and then, when some overt act is committed, instead of hurling condemnation at the perpetrator, let us think for a moment, and stay judgment. Let us try to realize the influences brought to bear upon him until he could no longer resist. If he be vicious, he but represents the vicious thought of the race, focused in the individual for the moment. Indeed, it was really a part of *ourselves* that acted—then how can we condemn! We are quick enough to claim credit for our community when an heroic action is performed. Let us as quickly take upon ourselves and feel the disgrace of a crime that is committed in the community, and instead of holding feelings of revenge, let us cherish a feeling of fellow sympathy, a desire to help, a willingness to give the hand and help our brother up the next rung of his own ladder. **THE SOUL IS BROTHER TO ALL THAT LIVES!**

ALLEN GRIFFITHS.

#### THE FOURTH ANNUAL CONVENTION OF THE T. S. A.

Never has there been a more enthusiastic, or more memorable convention than the one recently held in Chicago. With the first day of the new cycle, February 18th, was ushered in before the world THE UNIVERSAL BROTHERHOOD founded by Katherine A. Tingley on January 13th, 1898. With an almost unanimous vote the Convention adopted the resolutions, Mrs. Tingley's Proclamation, the Constitution of Universal Brotherhood and a new Constitution of the Theosophical Society in America.

The Convention assembled on the morning of February 18th, at 10

o'clock in Handel Hall. Mr. E. A. Neresheimer, President of the T. S. A., called the meeting to order. Dr. J. A. Anderson was elected temporary Chairman. The roll of delegates was then called and the Convention duly organized. Mr. A. A. Purman was elected permanent Chairman. A Committee on Resolutions was then appointed by the Chair of the following: Iverson L. Harris, E. A. Neresheimer, F. M. Pierce, H. T. Patterson, S. B. Sweet, Judge E. O'Rourke, Dr. J. A. Anderson, Clark Thurston, Robert Crosbie, W. A. Stevens, D. N. Dunlop, Dr. J. D. Buck, Col. Steward, with power to add to their number. The Committee then retired and after a short time invited others to join them thus making a Committee of 41 of the most prominent and representative members of the T. S. A. When the Committee reported, all the members thereof ascended the platform and remained standing while the Chairman of the Committee, Mr. Iverson L. Harris, read the following and also the Constitution of the Universal Brotherhood and the Constitution of the Theosophical Society in America.

#### PROCLAMATION

TO THE MEMBERS OF THE THEOSOPHICAL SOCIETY IN AMERICA, IN CONVENTION ASSEMBLED

February 18, 1898.

#### FELLOW COMRADES:

At the beginning of this new cycle, an important epoch in the history of our Movement, I take the opportunity of presenting to you the outline of the plan in connection with our future work.

Before I became publicly identified with the Theosophical Movement, the plan which I now bring before you was well defined in conversation with Mr. Judge.

Those who have the real interest of humanity at heart, and who have been behind this Movement from its inception, protecting its interests, have plans well outlined in connection therewith, for years to come. In this great scheme of work, each one chosen to carry it on in the world, has certain definite things to do in furthering its interests, during his or her lifetime. The complete development of such plans, however, is limited by the attitude of the members. Every time anyone is unfaithful and the whole Society consequently disturbed and shocked, the work is correspondingly retarded. Every day it has become more apparent that for the best interests of this work we require an organization which shall stand as an invincible stronghold against the storms which constantly beat around it. No one will question the fact that our experience in the past emphasizes the need of this step being taken.

According to an eminent authority, "the noblest title of the Theosophical Society is the BROTHERHOOD OF HUMANITY." If members fail to realize this



then, to quote the words of the same authority, "they need not undertake the task" of trying to make practicable a Universal Brotherhood. In an "Important Letter" published in *Lucifer*, words emanating from the same source as those quoted above, are worthy of attention in this same connection. "Perish rather the Theosophical Society . . . than that we should permit it to become no better than an Academy of Magic and a Hall of Occultism." I would also draw particular attention to the following words:

"The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large . . . They *have* to prove both destructive and constructive . . . constructive of new institutions of a genuine, practical Brotherhood of Humanity, where all will become co-workers of Nature, will work for the good of mankind, *with* and *through* the *planetary spirits*, the only spirits we believe in. Phenomenal elements previously unthought of, undreamed of, will soon begin manifesting themselves day by day with constantly augmented force and disclose at last the secrets of their mysterious workings."

The work of each messenger necessarily differs in many respects. H. P. B. attracted the attention of the world to the philosophy. W. Q. J. simplified the teaching and solidified the organization which she founded.

And now it is my privilege and duty in carrying on that work so ably begun, to furnish an organization which shall be "the well-made tool" by which the work can be carried forward into the next century on a grander scale than ever before, and adapted to the needs of the time—an organization which shall be free, as far as possible, from the limitations hitherto existing, and which shall unify all branches of this great work:

I have, therefore, to announce that there has been established by me an organization called.

UNIVERSAL BROTHERHOOD  
OR  
THE BROTHERHOOD OF HUMANITY.

Through this organization, the Theosophical philosophy will be taught on the broadest possible basis. Students will be prepared to expound and illustrate the teachings, (hitherto understood and applied to a very large extent in a limited and metaphysical aspect only) in a way that they will be acceptable to the mass of the people and without raising prejudices which experience has shown to exist with regard to the many technical terms employed. Lecturers will be educated and familiarized with all subjects which tend to the advancement of the human race in every direction. In fact there will be no limit to the possibilities in future unless the limitations exist in our own minds. In this organization the true interests of the work and the workers are safeguarded.

I would also direct your attention to these words: "We have weightier matters than small societies to think about, yet the T. S. must not be neglected." In this plan which I am now presenting to you, these words have not been overlooked; "the T. S. has not been neglected." The Theosophical Society in America will form one of the most important departments of the UNIVERSAL BROTHERHOOD. Through it will be disseminated all literatures regard-

ing the Theosophical philosophy. Books, giving detailed and definite knowledge for the student; pamphlets and leaflets, giving in a simple and readily understood form, the true philosophy of life to those who are thirsting and hungering for it. This work will be properly organized and given the attention which its importance deserves. A literary staff will be appointed, including all the able writers at present in the society, and some outside of it. Through their efforts as much as possible of our present literature will be amplified, and made more suitable for general distribution, and, indeed, all literature of any value or importance in this great work for UNIVERSAL BROTHERHOOD will also be introduced and distributed through the Theosophical Society in America. On this matter I have already formed some definite plans which I will submit later.

From what I have said, it can easily be seen that the importance of our future work cannot be overestimated.

By this means the Theosophical Society shall be known throughout the world, as the great channel through which may be obtained the necessary information on the subjects in which the lecturers and exponents of the UNIVERSAL BROTHERHOOD shall arouse interest. In this way those who have freed their minds from prejudice and wish to pursue closer study of the subjects treated of will know where to turn for the information they desire.

This plan, as I have said, has been known to me for some time, but not until now could I give it out. This will explain why it is that the International Brotherhood League has been kept so long in a temporary form of organization. It now takes its fitting place as a department of practical humanitarian work in the UNIVERSAL BROTHERHOOD. Many of the existing temporary committees have achieved great success along the lines laid down, and are able to testify to the importance of such work. Plans have been made for extending the work on a more permanent basis and on a more extensive scale.

It will be seen from all that I have said that the great plan is complete in every respect. An opportunity is placed before all true workers in the Cause of Brotherhood to unite in accepting it and co-operating with me for the furtherance of our great Cause along the lines I have sketched. Each department—the Theosophical Society in America, and the International Brotherhood League—shall have its own officers, Executive Committee, and its own by-laws, by which its affairs shall be regulated and conducted, all under the Constitution of the Universal Brotherhood.

Students will remember that it was given out long ago that the public general exposition of Theosophy, along the lines hitherto followed, would cease. So that in laying these matters before you I am simply carrying out the scheme as it was intended from the beginning. If each department of the work is entered upon in the true spirit, and carried out on the lines suggested, it will be established on a more permanent basis than ever and go on increasing from year to year. If I could only show each one of you the living picture of our future work as it presents itself to me, its wonderful scope, immensity and purpose, I know it would evoke in each one of you unbounded enthusiasm. As it

is, I think all will respond in their hearts and at least catch the fragrance of the true spirit which underlies all I have said. I might say here that some eminent Sanscrit scholars, with whom I came in contact while in India, will be ready to give their services and furnish to the West much that is of value in Eastern literature and which has been hitherto obscured.

In conclusion I call upon you all to awaken to the importance of this occasion. Let us enter the new time with all its possibilities, and by the step we shall overcome the difficulties that seek to obstruct our path.

It behooves us to be on our guard, for the making or marring of the future lies in our hands. The record we are to make today should be of a unique character. Let us in the spirit of true brotherly love unfurl the banner of peace to the world, and endeavor more than ever to make Theosophy, and all that it implies, a living power in the lives of men.

KATHERINE A. TINGLEY.

#### RESOLUTIONS.

WHEREAS, The Theosophical Society, founded by H. P. Blavatsky, in 1875, has passed through various phases and changes incident to its growth, and which were necessary in order to give its teachings proper expression.

And as H. P. Blavatsky prepared the ground for the reception of the foundations of the Temple,

And as William Q. Judge built therein strong and lasting foundations,

Now it has become the arduous, but glorious, duty of their successor, Katherine A. Tingley, to *build* and make *visible* to the *world* the *superstructure* of the "Great Spiritual Temple of Truth."

WHEREAS, The reorganization effected at Boston, 1895, and followed by organizations of Theosophists throughout the world, was necessary at *that time*, owing to conditions then existing. It is *now apparent* that we have *outgrown* the present form of organization, and that it becomes necessary for the *life* of the movement that it should be given a broader and more universal vehicle for its proper expression, and that in order to effect this a federation of all the branches in the world is essential.

WHEREAS, This Convention recognizing that the great development of the Movement during the past two years is almost entirely due to the wise leadership of Katherine A. Tingley, and particularly to the efforts of the Crusade around the world which she originated and carried to a successful termination:

THAT the work thus accomplished has broadened the lines and immensely increased the possibilities for the future and our responsibilities in connection therewith:

THAT the wise plans laid down and carried into execution by Katherine A. Tingley, aided by those who loyally followed her suggestions, have raised Theosophy above suspicion and ridicule and a subject understood only by the few, and have made it popular, and it is now favorably received throughout the world:

THEREFORE be it known that this Convention stands ready to adopt and carry into effect such suggestions as in the opinion of Katherine A. Tingley are for the best interests of the Cause.



The Theosophical Society in America has identified with it a *superb* literature relating to Theosophical philosophy by means of which all who have heard the broad message of Brotherhood can study more closely the subjects connected therewith and bearing thereon, and by reason of which it has become the recognized channel throughout the world for the distribution of such literature.

IT IS PROPOSED that a literary staff shall be established in connection with the Theosophical Society in America to better adapt the literature already existing to the needs of the times, and thus gradually build up a great world library in which shall be gathered ancient and modern literature of value to the highest interests of the human race.

WHEREAS, an organization known as UNIVERSAL BROTHERHOOD has been formed by Katherine A. Tingley, with the following declaration and purposes:

*First.* "We, the undersigned, in order to form a Universal Brotherhood, do ordain and establish this constitution for the benefit of the people of the earth and all creatures."

*Second.* "This organization declares that brotherhood is a fact in nature."

*Third.* "The principal purpose of this organization is to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the lives of humanity."

*Fourth.* "The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man."

AND AS THE CONSTITUTION of this organization provides for the carrying on of this great movement on the broadest possible lines of UNIVERSAL BROTHERHOOD;

AND BY THE ADOPTION of this constitution the difficulties and dangers existing at this time, and all future time, will be largely overcome, and tend to make our organization an invincible stronghold against future attacks from within and from without;

AND THIS PLAN having been originated by Katherine A. Tingley, and being in conformity with the idea expressed by her illustrious predecessors, H. P. Blavatsky and William Q. Judge, the convention would be failing in its duty if it does not unhesitatingly adopt this plan.

Now, therefore, be it

*Resolved*, that we, the delegates and representatives of all branches of the Theosophical Society in America now in convention assembled, and having full power to act on their behalf, hereby declare that we fully and unequivocally adopt and accept the plan hereby presented by the recognized Leader of the Theosophical movement, and the Outer Head of the Esoteric School, Katherine A. Tingley, as being necessary to unite at the beginning of this great cycle all departments of Theosophical work in one organization, and under the direction of one Leader and Official Head, Katherine A. Tingley.

*Resolved*, That the administration of the affairs of the Theosophical Society in America shall in future be under the constitution of Universal Brotherhood,

which it hereby accepts and adopts. It also accepts as its Leader and Official Head, Katherine A. Tingley and her duly appointed successors.

*Resolved*, That new charters and diplomas shall be issued to all branches and members of the Theosophical Society in America, as provided in the Constitution of Universal Brotherhood.

*Resolved*, That all books of record, records, archives and property, excepting money belonging to us as the Theosophical Society in America, be and are hereby turned over to and declared to belong to UNIVERSAL BROTHERHOOD, their custodian to be Katherine A. Tingley.

*Resolved*, That all moneys and funds now in hand, belonging to the Theosophical Society in America, shall continue to belong to it as the Literary Department of UNIVERSAL BROTHERHOOD.

The reading of these important documents was frequently interrupted by the most enthusiastic applause, and time and time again the whole Convention arose and cheered Mrs. Tingley.

The resolutions were immediately adopted by Convention and an adjournment was made until the next morning at 9 o'clock.

On Friday evening a reception was given by the Loyalty Branch and other local members at the Chicago Headquarters in the Masonic Temple. On the re-assembling of the Convention on Saturday morning the reports of President and Treasurer were read. Both of these were very gratifying in every way, and showed the splendid condition of the whole Society. The Treasurer reported a clear balance of \$897.13 and no debts ahead. He stated that the T. S. had not been in so good a condition financially for many years. The President reported that the great success of the Work and the great strides which it had made had been almost entirely due to the following of Mrs. Tingley's advice and suggestions. By the special request of Mrs. Tingley, the Chairman called on Dr. Buck to address the meeting. This request was received with much applause, and Dr. Buck briefly spoke.

Letters of greeting to the Convention were received from all the National Branches of the T. S. in Europe, all expressing loyalty to Mrs. Tingley and confidence in any plans she might suggest for the furtherance of the Work. One such letter was received signed by all the Presidents of the National Divisions of the T. S. E.

On Thursday evening in Steinway Hall were shown to a large and very appreciative audience 100 stereopticon views of the Crusade Around the World, Mr. B. Harding giving an account of the Crusade and a description of the views.

In the same hall on Saturday evening Mrs. A. L. Cleather and Mr. Basil Crump, of London, England, gave one of their delightful lectures on Wagner, illustrated by selections on the organ and piano.

A great "Brotherhood Congress convened to further the common interests of Humanity and all creatures," was held in the Central Music Hall on Sunday evening, February 20th. The audience was a very large and fine one. It was said by many that it was the grandest public meeting at any Convention ever held by the Society. Addresses were given by Mrs. Katherine A. Tingley, Mrs. Alice L. Cleather, Judge O'Rourke, Mr. Iverson L. Harris, Rev. W. Williams, Dr. J. A. Anderson, Mr. Basil Crump, and Mr. D. N. Dunlop. Dr. Bogren, of Sweden, who attended the Convention as special delegate, was also introduced to the audience.

The press gave good and most considerate impartial notices of the Convention and public meetings, and many reports were received that the people of Chicago were impressed and greatly interested in the grand work and in the promise of the future.

The tone of the Convention was throughout one of joy. It was a convention of action; the efforts and struggles of twenty-two years found their expression in one voice, in one grand note of harmony which ushered in the New Cycle and which shall be the keynote throughout coming ages—Universal Brotherhood.

"Peace, Peace, Peace to all beings."

J. H. FUSSELL, in *Universal Brotherhood*.

### THE T. S. IN AMERICA.

A cable dispatch was received by Mrs. Tingley on Feb. 23, the day of the Convention of the T. S. in Europe held in London. It read as follows: "Universal Brotherhood triumphant, votes 100 to 3."

At the European Convention referred to in the cablegram above the following Letters of Greeting (extracts) were read, which shows how the heart of the world is awakened:

#### SWEDEN.

"Cordial and fraternal greeting to our comrades assembled in Convention in London. They may be assured of the hearty and sincere co-operation of their Swedish brothers and sisters. . . .

Harmony is the key to everything in Nature, and if we want to succeed we must ever learn to think in harmony. And in trying to learn that, we ought to bear in mind the counsel of our late leader, Wm. Q. Judge: 'Let me say one thing I know, only the feeling of true brotherhood, of true love toward human-

ity aroused in the soul of someone strong enough to stem this tide, can carry us through. For love and trust are the only weapons that can overcome the real enemies against which the true lover of humanity must fight. If I, or you, go into this battle from pride, from self-will, from anything but the purest motives, we must fail.”

## HOLLAND.

“Next to Love, one of the first tokens by which the true heart is known is *gratitude*. And, brothers, it must be with you all as with us in Holland. When we rejoice for the good progress of our Movement, when we see how the way is found to reach the hearts of those who need ‘Light and Liberation;’ when we look hopefully to the near future and *feel ourselves* able to speak with hope to the hopeless—are we not bound to seek instantly with our thoughts the noble Leader, whose heart, overflowing with wise and powerful compassion, has discovered the means to make a possibility of some of our happy dreams?—so that every time that we are grateful for the Force that helps the Cause of Humanity, we remember with gratitude Katherine A. Tingley and the Powers who have chosen her as the *right* Helper at the *right* moment, as the present link in that precious chain of Great Hearts, wherein H. P. Blavatsky and W. Q. Judge were her predecessors. Let, thus, the password of this Convention be ‘*Gratitude!*’ It is the word which our thoughts bring to you over the sea.”

## NORWAY.

“With our hearty greetings, we register to you our unshaken determination to keep the link unbroken which our departed teachers, H. P. Blavatsky and W. Q. Judge, devoted their lives to weld. A work successfully continued by our present leader, Katherine A. Tingley. May the feeling of unity and harmony crown your deliberations with success.”

## IRELAND.

“We feel that the strength attained by the Theosophical Movement at the beginning of this new cycle is such, that, under the guidance of our great Leader, enormous developments are immediately possible in which it will be a great privilege for each and all to co-operate.”

## FRANCE.

“Hope for all and charity for all. Let us regard the approaching century as a good time to improve the condition of mankind, and endeavor by our conduct and words to make this world a better place to live in. The coming cycle contains great possibilities for all, and it rests with us whether we shall avail ourselves of this great privilege, or, by indifference and neglect, permit this golden opportunity to pass beyond recall.”

## ENGLAND.

“Love, Loyalty and Gratitude to our Leader, Katherine A. Tingley.” *Faith* in the justness of our cause, *Charity* for the opinions of others who may differ from us; deep and true Love towards all created beings; never losing Hope, be the clouds never so lowering. The skies will clear and the clouds be swept away by the force of *Fraternity*. Thus will be brought about the oft-mentioned “Millennium,” which each of us may assist in hastening forward by mutual *Harmony*—by working together as one man.



## Editorial.

### THE WAGNER RECITAL.

The Wagner Recital, accompanied by stereoptican views and a descriptive lecture, was one of the most delightful events in the theosophic history of San Francisco. Our comrades, Mrs Alice Cleather and Basil Crump, are certainly most admirable exponents of the place occupied by music in the curriculum of nature—sciences. We have so long degraded music—have associated it at our highest conceptions with the emotions only, that the concerted harmonies evoked by these master-singers was a revelation. Their work is to restore music to its old-time place as the expression of the creative power in nature. For without harmony nature could not construct; and every rose voices a perfect melody—every oak is an embodied pean of triumph. What must this universe be when we shall have evolved to the point where we are conscious of the now silent harmonies of nature. The delighted surprise of one born blind who has been suddenly given the power of sight has been attempted to be depicted, but how even this ecstasy must pall before the far more perfect bliss which will accompany our awakened *hearing*. Sound is said to be in the Akasa itself; color and form are but faint images of its perfectness. When the “morning stars” shall again sing together, when the rythm and the swing of the planets about their suns shall fall upon our ears, when the flowers shall have voice for us, and the very rocks fill in their trembling monotones of perfected peace—then indeed will life be worth living! For we shall have created that “new heaven and new earth” which it is our mission to do. Meanwhile, all hail to the pioneers of Harmonic Sound! to the interpreters and expounders of the majesty and truth which resides in music, to those, who, like our comrades Cleather and Crump, awaken our hearts to unknown and unsuspected glories in this our beautiful world.

### THE TWO PATHS.

Many of those who worked with H. P. Blavatsky and W. Q. Judge because they believed both to be the servitors of the Lodge also believe that Katherine A. Tingley is their successor, and work with her. There may be those who do not so believe, but the vast majority do. From observation and experience, as well as from an understanding of Theosophical teachings and interior knowledge, they are convinced that the organization of “Universal Brotherhood” by Mrs. Tingley, and her assumption that the step was taken by direction of the same Masters who guided both H. P. B. and W. Q. J., and whom she claims to serve, was a wise procedure and a true assertion. Indeed, it seems quite clear that all the preceding work of H. P. B. and W. Q. J. was along the line of a policy indicated by the Lodge, and that all naturally led up to the step taken by the present Leader in whom is placed unqualified confi-

dence as to purity of motive, loyalty and insight, judgment and executive ability to carry forward the work began by the Lodge in 1875. For it is a fact that Masters did inaugurate the Theosophical Movement, of which the T. S. is but *one* factor. And, furthermore, that They have, from the first, directed the Movement. Both H. P. B. and W. Q. J. repeatedly affirmed it, as does Mrs. Tingley, who has now assumed charge of affairs.

It appears that the Masters rarely, if ever, employ ordinary methods for the accomplishment of Their ends. If They did They, like ourselves, would accomplish only ordinary results. Their methods not only differ from our own, but are unique; hence, the great success of Their work. Now, in view of this fact, it is true, while a sufficient number to carry on the work do perceive and understand this, and proceed on lines indicated by Them, it is also true that there are those who do not. Hence, giving this or that reason, the latter class refuse to adopt and work out the enlarged methods and measures of the Lodge as outlined by the Messenger. This class cry "dogmatism," "individual independence," and that the new lines do not accord with, but are radically opposed to, those instituted by H. P. B. and W. Q. J. They thus fall out and futilely attempt to accomplish new and better work by continuance of the same old methods, now become effete. What shall be said of them? Really, nothing, or no more than that they will wait and try again in future lives—for rarely, indeed, do those who fail to at once perceive the Master hand in new and often radical measures, again swing into line during their present lives.

There is much said, now-a-days, about dogmatism. Dogmatism NEVER results from change! But crystallization frequently arises from refusal or inability to adopt new and needed methods and measures. Not every one can realize that forms and organizations must change, since they are impermanent in their very nature. Everything in Cosmos, from molecule to sun, which had beginning is destined to change in form and finally disappear as such, to give place to more perfected forms better suited to improved conditions and opportunities for the continued evolution of the indwelling entity which ensouls the form. This is an universal law.

The T. S. was the form in which the genius and spirit of Theosophy incarnated during this last quarter of our century. If that spirit shall continue as a vivifying power to enlighten and elevate the individual and the race, it must necessarily change its form repeatedly in order to adapt itself to the larger and continually growing requirements of the race. Is this not perfectly plain? As a matter of fact, that is exactly what has taken place a number of times as regards the T. S., for in the past events have occurred and culminated in what were called "rows" and "splits," during which a few separated themselves from the real movement, leaving those who could divine the true state of affairs to aggregate about themselves those who were ready, and proceed along the right course. And so the Spirit of Theosophy ceaselessly persists—constantly changing the form or organization through which it manifests to suit the grand object—the elevation of the whole race.

If effort be made to perceive and understand this law solely by means of the

intellect, failure will follow, for mere intellect cannot divine it. But, if the higher faculty of the soul—the Intuition—be active, the law and its workings become plain. “There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in Devotion” (performance of action independent of personal result), “findeth spiritual knowledge springing up spontaneously in himself in the progress of time.”

The spirit of Theosophy, which is the basis of Brotherhood, sweeps on with an irresistible and increasing momentum, leavening the whole world, in face of the inactivity or opposition of those who do not realize it. After all, it is an individual matter and a contest between the higher and lower in each one. As the lower prevails, failure to perceive the illumination of the Spiritual Sun, which even now rises upon the horizon, is inevitable. As the higher sways, perception of that Sun is had in all its glory which bathes the enlightened in its uplifting power.

ALLEN GRIFFITHS.

There is to be issued from New York, very shortly, a semi-monthly leaflet entitled “The Search-Light.” It will throw light on all the recent changes in the Society, and members who may feel any doubt of the wisdom of the action had at the Chicago Convention, or who may have been deluged with circulars in the interests of the smaller faction who opposed and who are still opposing that action, are requested to await the appearance of the “Search-Light,” then they will see for themselves.

### BURCHAM HARDING'S COAST TOUR.

Burcham Harking, our Lecturer from the East, is now visiting the Coast. He arrived in San Francisco from the North, March 28, and before going to Southern California will lecture in San Francisco and adjacent cities. Stereopticon views of principal places visited by the Crusaders are exhibited and explained in a way that gets a good deal of Theosophy before the public. He also has I. B. L. literature for free distribution. Bro. H. has no stereopticon lantern, so it will be necessary for Branches desiring exhibitions of the views to secure a lantern and operator, otherwise, one or more public lectures could be given without the views, and Branch meetings held. The P. C. Com. for Universal Brotherhood, bespeaks for Bro. Harding a cordial welcome and co-operation on the part of our members, as he is one of our best and most earnest workers.

### CHILDREN'S DAY.

April 13th., the birthday anniversary of Wm. Q. Judge, is now recognized as Children's Day throughout the Movement. Let it be made a “Children's Brotherhood Jubilee” with music, recitations, tableaux, little plays bringing out ideas of *Brotherhood* and *Harmony*, etc., and show how they formed the basis of all the great Teachers' lives and deeds, is the suggestion of our beloved Leader, Mrs. Katherine A. Tingley.

## UNIVERSAL BROTHERHOOD LODGE REPORTS.

San Francisco U. B. L., No. 7.—February Lectures were: "Co-operation," Julius Oetli; "The Perfect Man," H. B. Monges; "The Holy Grail," C. B. Woodruff; "Universal Brotherhood," Mrs. A. L. Cleather. Lodge Study covered "The Three Objects of the T. S." "The Spiritual Man," "Occultism" and "Spiritualism and Theosophy." On March 1, Mrs. A. L. Cleather and Basil Crump gave a Wagner Recital at Golden Gate Hall, to a large audience. Attendance is large at all meetings, while in some of the classes there has been an increase.—AMOS J. JOHNSON, Sec'y.

Whatcom U. B. L., New Whatcom, Wash.—Lectures were given on "Day and Night," by John P. Farnung; "How to Educate Children," Miss Farnung; "The Education of Children," P. L. Hagg; "The Old and the New," and "Man as a Force," H. A. Gibson; "Heaven and Hell," B. A. Welbor. Attendance good.—VICTOR FARNUNG, Sec'y.

Petaluma U. B. L.—"How grand the outlines for work are as presented by our beloved Leader, Mrs. Tingley, and all must feel an inward spirit of rejoicing that the realization of Brotherhood lies so near at hand. We, as a Branch in Petaluma, are only too happy and willing to fall into line with all the plans outlined."—MRS. M. A. ELLIS, Sec'y.

Los Angeles U. B. L.—Work here is in good shape. All workers take the new plans of the Leader to be very significant and satisfactory. They mean a broader humanitarianism, on the one hand, and a more exalted spirituality on the other—the taking possession of the work by the Lodge and its manifestation as a Hierarchy in the world. It is a great privilege to be incarnated in such an age and under such a Leader.—A. B. CLARK.

Sacramento U. B. L.—Lectures: "The Scales of Justice," G. W. Cummings; "Reincarnation," Guy Dunbar; "Theosophical Reminiscences," Dr. J. S. Cook; "Universal Brotherhood," Mrs. Isabel Mills. The Society has changed its title from E. T. Hargrove Branch to Sacramento Lodge of Universal Brotherhood. J. C. EGEBERT, Sec'y.

Los Gatos U. B. L.—The Lodge here was organized on the eve of the Convention with a membership of 22. It is the result of a class organized some months ago. Arrangements are about completed for a headquarters. We have the nucleus of a library. In the near future Sunday afternoon meetings will be held, in addition to Friday night meetings.—J. W. RUPERT.

San Diego U. B. L.—The Lodge re-elected Col. E. T. Blackmer as president. Members admitted during past year, 28; present membership, 45; books loaned during year, 589. Lodge meeting, Wednesday evening; lecture Sunday evening: Secret Doctrine Class, Sunday afternoon; Beginner's Class, Monday evening. Lectures: "The World's Saviors," Stanley Fitzpatrick; "Capital Punishment," Col. E. T. Blackmer; "The Theosophical Idea of God," Ernest Harrison; "The Golden Rule," Mrs. Ida Halbrock.—MRS. JULIA Y. BESSAC, Secretary.



Salt Lake, Utah.\*—The Study Class has completed Harding's "Brotherhood" and has taken up the "Secret Doctrine." At Sunday evening meetings, the following subjects have been given: "Evolution and the Monad," Mrs. Louise Boyden; "The Ministry of Pain and the Meaning of Sorrow," Dr. Ellen B. Ferguson; "Hidden Meanings in Christianity," Miss Eva Lloyd; "A Brief History of the Children of Israel," A. V. Taylor. Average attendance, 45.—LEOLINE W. BROWN, Secretary.

\*Dr. Anderson: Think you had best leave this as merely "Salt Lake, Utah" and not add "U. B. L."

Stockton, U. B. L.—February lectures: "Brotherhood," "Esoteric Interpretations of the Scriptures," "Karma," "Fohat." Audiences are not large, but they show an interest by the questions they ask and by coming often. Our Lotus Group is increasing. The Secret Doctrine Class meets at one o'clock Sundays and shows interest.—MRS. ELVIRA F. WEST, Secretary.

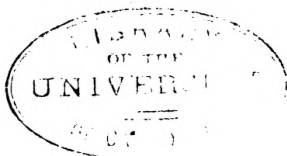
Denver U. B. L.—February lectures: "The Bible—a Theosophical Book," Mrs. L. L. Lockwood; "The Law of Cycles," Sidney F. Smith, E. B. Crankhite, Mrs. L. L. Lockwood and Fred Cook; "The Relation of Karma to Compassion," Dr. Albert F. Abbott and George Rollins; "Where is the Responsibility for an Imperfect Life?" Mrs. Scott-Saxton; "The Effect of Memory on Character," Alfred J. Reilly. Lotus work is progressing rapidly, and new children coming in at every meeting. The Lotus Sewing Class is also becoming very popular. The Thalia Club gave a "Martha Washington" party on the 22d, which was well attended by members and strangers. MISS ALICE G. HERRING, Sec'y.

P. C. C. U. B.—The Pacific Coast Theosophical Committee has changed its name to Pacific Coast Committee for Universal Brotherhood. The Coast Branches are very strong for the reorganization of the Society as The Universal Brotherhood, only a very few failing to endorse the action of the Convention. Work everywhere is progressing on former lines, with an added confidence.

AMOS J. JOHNSON, Sec'y P. C. C. U. B.

## REVIEWS.

"SOME PHILOSOPHY OF THE HERMETICS" is a little booklet published by D. P. Hatch of Los Angeles. It is not written by him, but is the work, evidently, of a "medium." There is more sheer nonsense than is often found between the covers of such works. The writing is without method, the spelling halts, and the punctuation is atrocious. It is an excellent illustration of the chaos and lunacy into which any Society will certainly fall, if psychics are encouraged to imagine that they are in communication with supernatural intelligences. And this particular medium, no doubt, imagines she gets things direct from the Absolute. Perhaps she does, but—we sympathize with the Absolute.





# A PARTIAL LIST OF BOOKS

ON THEOSOPHY AND KINDRED SUBJECTS,

To be Obtained Post-paid from the Pacific Coast Theosophical Committee, Room 30 Academy of Sciences Building, San Francisco:

Adventure Among the Rosicrucians.....	paper, 50c; cloth \$	.75
Among the Gnomes (Hartmann).....		1.75
Animal Magnetism (Binet and Fere).....		1.50
Astral Light (Nizida).....		.75
Atlantis (Donnelly).....		2.00
Atlantis, the Story of (Scott Elliot) with maps.....	cloth	1.25
Bhagavad-Gita, American Edition (Judge).....	75c.	1.00
Buddhism (Rhys Davids).....		1.00
Buried Alive (Hartmann).....		.75
Christos (Buck).....		.60
Compendium of Raja-Yoga Philosophy.....		1.25
Conflict Between Religion and Science (Draper).....		1.75
Discourses on the Bhagavad-Gita (Row).....		.75
Dream of Raven, The.....	cloth	1.00
Dreams of the Dead (Stanton).....	paper, 50c; cloth	1.00
Echoes from the Orient (Judge).....		.50
Egyptian Book of the Dead.....		6.00
Elixir of Life.....		1.00
Esoteric Buddhism (Sinnett).....	paper, 50c; cloth	1.25
Five Years of Theosophy.....		3.25
From Adam's Peak to Elephanta (Carpenter).....		3.50
From the Caves and Jungles of Hindoostan (Blavatsky).....		2.50
Gems from the East; a Birthday-Book (Blavatsky).....		1.00
Guide to Theosophy.....		1.25
Idyll of the White Lotus.....	paper, 50c; cloth	1.00
In the Pronaos of the Temple of Wisdom (Hartmann).....		2.50
Isis Unveiled (Blavatsky).....	2 vols., cloth	7.50.
Jacob Boehme, Life and Doctrines of (Hartmann).....		2.50
Kabbalah Unveiled (Mather).....		3.00
Karma: a Theosophical Novel (Sinnett).....	cloth	.75
Karma (Anderson).....	paper, 50c; cloth	1.00
Key to Theosophy (Blavatsky).....		1.50
Letters That Have Helped Me.....		.50
Life of Buddha (Lillie).....		2.25
Life of Jehoshua, the Prophet of Nazareth (Hartmann).....		1.50
Light of Asia (Edwin Arnold).....	paper, 25c; cloth	1.00
Light on the Path (M. C.).....	25, 40, 75, and	1.00
Magic, White and Black (Hartmann).....	paper, 50c; cloth	1.25
Magical Writings of Thomas Vaughan (Philalethes).....		2.00
Magicians of the Blue Hills (Blavatsky).....		1.00
Man, Fragments of Forgotten History.....		1.25
Mysteries of Magic (Eliphas Levi).....		4.00
Mystic Masonry (Buck).....	cloth	1.50
Nature and Aim of Theosophy (Buck).....		.75
Nature's Finer Forces (Rami-Prasad).....		1.50
Neila Sen, and My Casual Death.....	paper, 50c; cloth	1.25
Nightmare Tales (Blavatsky).....	paper	.35
Ocean of Theosophy (Judge).....	paper, 50c; cloth	1.00
Occult Science in Medicine (Hartmann).....		1.25
Occult Sciences, The (Waite).....		2.25
Occult World (Sinnett).....	paper, 50c; cloth	1.25
Patanjali's Yoga Aphorisms (American Ed.).....	75c.	1.00
Philosophy of Mysticism (Du Prel).....	2 vols.	7.50
Pistis-Sophia.....		2.50
Posthumous Humanity (D'Assier).....		2.50
Problems of the Hidden Life (Pilgrim).....		1.75
Purpose of Theosophy (Mrs. Sinnett).....	paper	.15
Reincarnation (Anderson).....	paper, 50c; cloth	1.00
Rosicrucians, History of the (Waite).....		2.50
Sankhya Karika (with commentary).....		1.25
Secret Doctrine (Blavatsky) 2 vols. and Index.....		12.50
Septenary Man (Anderson).....	paper, 50c; cloth	1.00
Sermon on the Mount (Aretas).....	paper	.10
Song Celestial—Bhagavad-Gita in verse (Edwin Arnold).....		1.00
Source of Measures, The (Skinner).....		5.00

[List of Books continued on last page.]

Studies in Occultism (Blavatsky) 6 vols.	cloth	1.50
Study of Man, and the Way to Health (Buck)		2.50
Through the Gates of Gold (M. C.)		.50
Transactions Blavatsky Lodge	No. 1, paper, 50c; No. 2	.35
Upanishads, The Twelve Principal	cloth	3.00
Voice of the Silence (Blavatsky)	Red Leather 75,	1.00
Wonder-Light and Other Tales for Children (Ver Planck)		.50
Working Glossary for Theosophical Students	cloth	.50
Yoga Sutra of Patanjali (Dvivedi)	Boards	1.00
Numerous Valuable Leaflets, such as Culture of Concentration, Modern Failings, Devachan, etc., at from 1 to 10 cents each. Send for complete Price List.		

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